

Special History Edition!



HOW·NI·KAN

PEOPLE OF THE FIRE



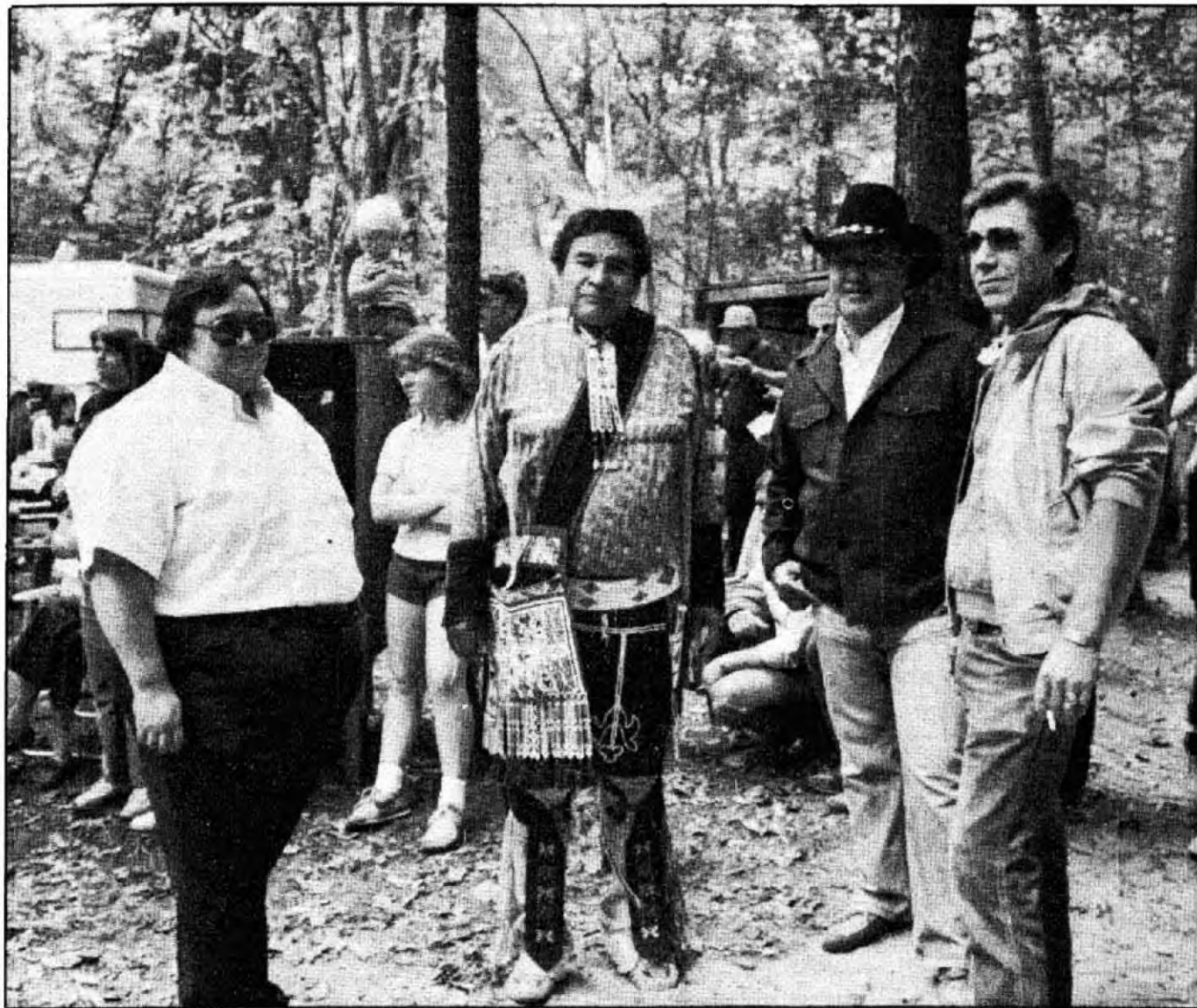
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Citizen Band Potawatomi Tribe

October, 1985

Tribal representatives travel to Chicago



From left: Dr. Levier, Michigan friend Clarence White, Chairman John Barrett and Vice Chairman Doyle Owens at the Trail of Courage Rendezvous in Rochester, Indiana.

(continued page 3)

Representatives of the Citizen Band Potawatomi Tribe traveled to Chicago last month to meet with northern tribal members, renew old acquaintances and attend a gathering commemorating the tribe's removal from its indigenous homeland in 1838.

Chairman John Barrett, Vice Chairman Doyle Owens, Business Committeemen Francis Levier and Bob Davis, Assistant Administrator Pat Sulcer and Museum Curator B.J. Rowe met with Citizen Band members from the Chicago area on September 20, 1985. Although the gathering was much smaller than the first Regional Council meeting held in Denver the month before, the participants made up in enthusiasm what they lacked in numbers. Information was exchanged, friendships formed and —once again—relatives discovered.

While in Chicago the Citizen Band hosted a luncheon for representatives of the Prairie, Pokagon and Huron Bands of Potawatomi, reaffirming the commitment to open communication between the bands made two years ago in South Bend, Indiana.

On September 21, the tribal representatives traveled to Rochester, Indiana to attend the Trail of Courage Rendezvous —sponsored by the Fulton County Historical Society to commemorate the forced removal of the Potawatomi from their native homelands.

Another highpoint of the northern trip was a visit to the Museum of Natural History in Chicago, which houses a tremendous exhibit of native culture and costumes of the Woodland tribes.

CHR Program to offer in-home services

The Community Health Representative Program (CHR) Program of the Citizen Band Potawatomi Tribe has teamed forces with Kimberly Nurses to capture a \$40,000 Title III grant that will improve health care for the elderly of

Pottawatomie County.

According to CHR Director Ken Cadaret, persons 60 years and over may now receive in-home assistance and health related services. Persons considered socially, physically or mentally handicapped, economically

disadvantaged, isolated by a language barrier or a member of a minority group may now receive assistance free of cost, although contributions to the program are welcomed. Services offered by the new program include: personal home health care, health

screening, shopping and personal chores such as check writing, light housekeeping and pre-nursing home screening and referrals.

For more information contact Ken Cadaret or Joyce Able, R.N., at (405) 275 - 8193.

Infant seat grant announced

The Citizen Band Potawatomi Community Health Representative Program is pleased to announce receipt of a \$5,015 Bureau of Indian Affairs Highway Safety Grant which is being used to purchase 150 infant car seats and various teaching aids and office supplies.

Infant seats will be distributed by the CHR Program to families with small children and automobile ownership. Children under one year of age will receive priority in the infant seat program and parents obtaining a seat will be required to attend a "safe passage" training program.

For further information, contact the tribal CHR Program at (405) 275-3121.

Claims?

Several birth certificates, family history charts and unanswered letters have been left on file with the tribal rolls office. Copies have been made and originals will be returned at the owner's request.

Some of the articles contain documentation vital to Potawatomi tribal history and are being organized for permanent archival storage, however, they will be returned upon identification by the owner. If you prefer to have your originals returned to you, please contact the tribal rolls office.

HOWNIKAN PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of the *HowNiKan* is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for the dissemination of information.

The *HowNiKan* is mailed free to all enrolled Citizen Band tribal members, with subscriptions available to non-members at the rate of \$6 annually.

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All editorials and letters become the property of the *HowNiKan*. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the *HowNiKan* editor and the Citizen Band Potawatomi Business Committee.

Change of address or address corrections should be mailed to Rt. 5, Box 151, Shawnee, Oklahoma 74801.

Citizen Band Potawatomi Business Committee

Chairman — John "Rocky" Barrett
Vice Chairman — Doyle Owens
Secretary/Treasurer — Kenneth Peltier
Committeeman — Dr. Francis Levier
Committeeman — Bob F. Davis

HowNiKan Editor
Patricia Sulcer

Scholarship Committee seeks applicants

By Lori Bowlan

"Public awareness of scholarship money" was the subject of the Citizen Band Potawatomi Scholarship Committee's second meeting for the fall 1985 semester.

The tribal scholarship fund has provided financial assistance to hundreds of tribal members since it was established in 1977. Monies for the fund come from interest accrued on the tribe's claims money that has been "set-aside". Although participation in the scholarship program is up, the Scholarship Committee feels there may still be eligible tribal members who are not receiving benefits.

This semester the Committee approved 134 student applications and

allocated more than \$56,000 in tuition to colleges, universities, vocational schools and trade schools all across the United States.

According to the Committee, a few first time applicants mentioned that they "had never heard of the fund" or that they wished they had known about it sooner. The Scholarship Committee urges all Potawatomi roll members interested in higher education to apply for scholarship funds.

Applications are available at the tribal complex or by contacting the Scholarship Committee at (405) 275-3121 or Route 5 Box 151, Shawnee, Oklahoma 74801.

Deadline for spring application is December 20, 1985.

The Citizen Band Potawatomi Tribe has received a Low Income Home Energy Assistance (LIHEAP) grant that will enable the tribe to assist needy families with up to \$150 towards heating costs this winter.

Applications are available through the tribal office or by contacting Ms. Sheila Hughes at (405) 275-3121. Applicants will need to submit proof of Indian blood; verification of total household income for the three months prior to application and the heating bill the family needs assistance with.

Script contest

Entries are now being accepted for the "Great Western Teleplay Competition."

First place in the script contest will be \$10,000 and possible inclusion in the PBS American Playhouse series. Scripts must be 60—90 minutes in length, adaptable to TV and exemplify the spirit of the American west.

For more information contact: Great Western Play Competition, P.O. Box 8446, New Haven, Connecticut 06530. Deadline is January 1, 1986.

Complaint filed

On October 8, 1985, the Citizen Band Potawatomi Tribe filed a complaint in Oklahoma City federal court asking that former tribal administrator, John Schoemann, account for profit from the sale of a building and 16 acres to the tribe, as well as explain how proceeds were distributed from a tribal bingo game operated under his supervision.

The tribe is asking the court to determine a judgement amount for the tribe to be collected from Schoemann.

Schoemann was tribal administrator for the Citizen Band from October 5, 1979 to July 7, 1983, when he was fired by the tribal Business Committee for insubordination.

In its complaint, the tribe has alleged that Schoemann and his wife earned at least a \$41,000 profit from the sale of 16 acres and a building used to store food for a federal commodity foods program administered by the tribe.

The tribe is also seeking a judgement for \$355.20 for golf clubs and a golf bag allegedly purchased by Schoemann with Title VI funds administered by the tribe to feed elderly Indians.

BIA information offered

The *HowNiKan* has received a number of requests from tribal members outside the area as to which Bureau of Indian Affairs office they can contact to learn of available Native American services in their area. The following is a list of BIA regional service centers; contact the one closest to you: Aberdeen, South Dakota; Anadarko, Oklahoma; Portland, Oregon; Albuquerque, New Mexico; Phoenix, Arizona; Minneapolis, Minnesota and Billings, Montana.

To receive BIA services you may need a BIA blood degree card. This is different than your tribal roll card. To receive a BIA blood degree card send your name, address and tribal roll number to Ed Herndon, Bureau of Indian Affairs, Route 5 Box 148, Shawnee, Oklahoma 74801.

Energy assistance

The Citizen Band Potawatomi Tribe has received a Low Income Home Energy Assistance Program (LIHEAP) grant that may assist you with your heaviest heating bill this winter.

Individual households may be awarded up to \$150 towards a single heating bill this winter.

Applications may be picked up at the tribal complex. Proof of Indian blood, verification of household income for three months prior to application and the heating bill help is needed with will be required for application.

For further information contact Ms. Sheila Hughes at the Citizen Band Potawatomi Tribe.

Free CHR gift

The Citizen Band Potawatomi Community Health Representative Program has a gift for you that just might save your child's life.

The CHR Program is offering two first aid guides — "First Aid For Children" and "Baby First Aid Guide" — free of charge to persons requesting them through the mail or at the tribal office. The pocket-sized guides each offer explanations of symptoms and treatments for two dozen childhood emergencies.

If you are interested in receiving either or both of these handy Health Services Department guides, contact Georgia Shaw, LPN, Route 5 Box 151, Shawnee, Oklahoma 74801.

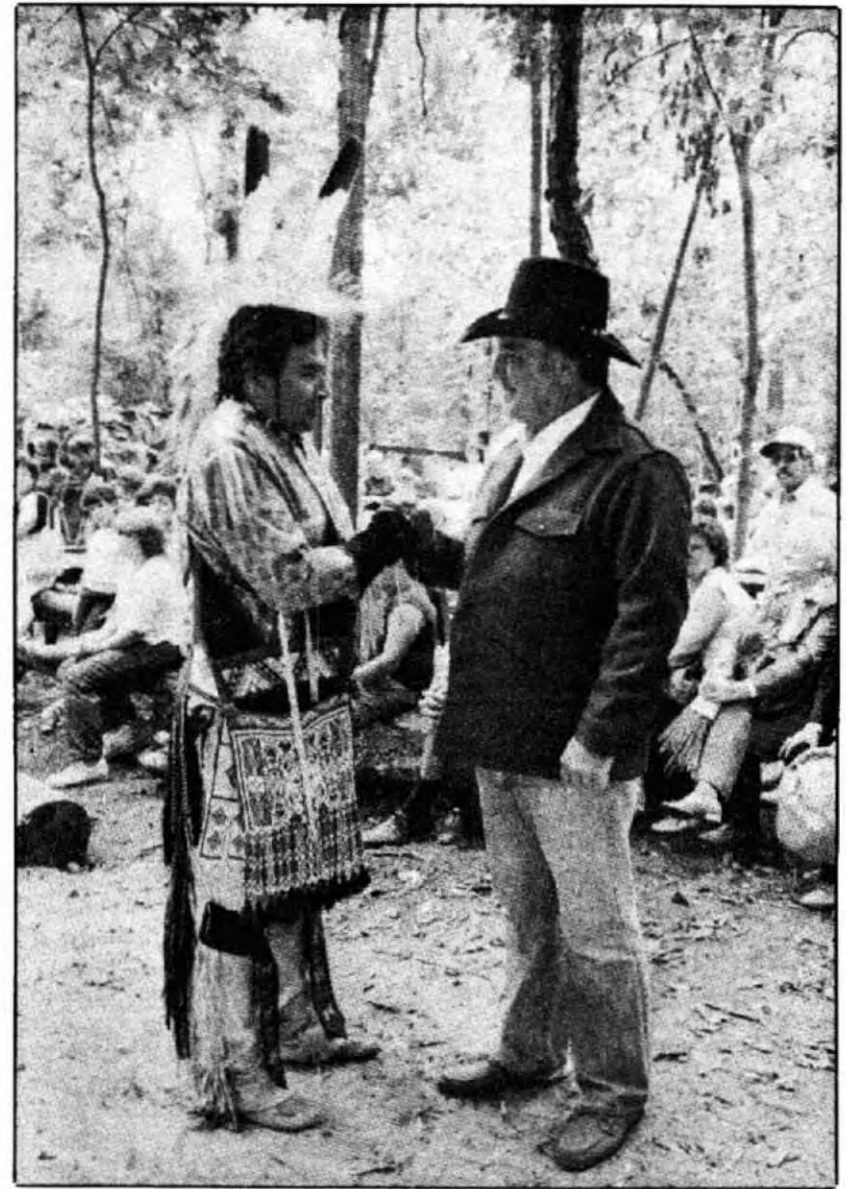




Chicago trip

(from page one)

Clockwise from right: Chairman John Barrett greets Pokagon Band friend, Clarence White; Trail of Courage parade; representatives of a Michigan tribe; tribal members gather in Chicago



Give a Gift of History!

It's the time of year again when we all begin thinking about the gift-giving season —and what to give to whom. This year, why not share your Potawatomi pride with gifts from the Tribal Trading Post? All items listed include postage and handling.

Cast iron Citizen Band Potawatomi license plates —\$13 (colors include red, black and blue —please specify)

"Grandfather, Tell Me A Story" — published interviews from the 1983 tribal oral history project —\$6

Dr. David Edmunds' award winning book, "The Potawatomi: Keepers of the Fire" —\$18.50

Long sleeved T-shirt with "Keepers of the Fire" symbol —sizes adult S, M, Lg, XLg, and youth S, M, Lg; please specify (sorry, no choice of colors to insure prompt delivery) —\$13 each

Sleeveless T-top with hood with full color tribal seal —sizes adult S, M, Lg, XLg and youth S, M, Lg; please specify (sorry, no choice of colors to insure prompt delivery) —\$10 each

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A letter from your Chairman

Over the last few months one of the most gratifying experiences of my chairmanship has been the opportunity to meet with so many tribal members from across the country. It's so exciting to be able to walk into a room full of strangers and within fifteen minutes be conversing with not one or two people, but with the whole room, as if you had known them all your life. To say the members of the Business Committee have met long lost relatives of theirs at the recent regional council meetings sounds like a cliché—but it's an absolute fact! I have always believed (and you have heard me say it before) that the definition of "tribe" is "family". It's been rewarding to find so many new members of our families.

The recent regional council meetings have had another effect on me personally, as well as all the other Business Committee Members, in that our commitment to preserving tribal history has been renewed. Because of our geographic spread as a tribe and because of our inability to get together personally at any time, a credible tribal archives must be a top priority. So much of our history has been lost—or perhaps "misplaced" is a better description. We know records and correspondence concerning the tribe exists in the vast warehouses of the federal government system, exists in

the Vatican, exists in hundreds of tiny historical society offices across the country—and exists in our own attics, basements and minds.

In this special issue of the **HowNiKan** we have tried to expose you to the different ways "history" is compiled. The interview with Ozetta Peltier—one of our two oldest tribal members—reveals very little about "tribal history" per se, but it does tell us a great deal about the hardships faced by the Potawatomi "citizen" settlers in Indian Territory. Indeed, it tells us a great deal about the hard times faced by nearly everyone in the hardest of times—the Great Depression.

The excerpt from Father Murphy's soon to be published book is another type of historical record—scholarly, well researched and factually footnoted. It is invaluable to the Citizen Band people because it represents time, travel and research we, as individuals, might never be able to afford.

The segment from the Grand Rapids, Michigan library publication, the product of an oral history project similar to that conducted by the tribe in 1983, provides yet another form of recorded history. The project interviewers narrate the book and the people interviewed are quoted only in snatches and never identified. They

seem to have been questioned only about what they remember of their traditional past. At this point in tribal history there are very, very few people living the traditional way, so the events recorded in the Michigan book are the result of years and years of passing down family stories.

Remember the game "telephone" from when you were a child? Every time a story is told it gets a little blurrier around the edges. But many facts remain and, most important, the feeling and "flavor" of these family histories is preserved.

The stories you will read in this **HowNiKan** are all valid pieces of our tribe's historical puzzle. There is no such thing as an "unimportant" story, event, legend or family tree, as far as we are concerned. Without little details you might never be able to see the whole picture. The story of your family—even if it's just the family tree and the geographic travels—is also a piece of other tribal members' history. The question becomes: how will we ever be able to piece it together?

Fortunately for the tribe, a tremendous amount of research has been conducted and thousands of documents collected by Father Murphy and Dr. David Edmunds. That's a beginning. We're also extremely fortunate to have several people on staff—Dr. Francis Levier,

Jean Lareau Miller and Tribal Rolls Director Lori Bowlan—who have the education and experience, as well as the enthusiasm, to sift through our tribal puzzle pieces. But we need more. We need you.

In this issue of the **HowNiKan** you will find a family tree chart for you to fill in, as well as hints on writing your family history. It doesn't matter if you can't think of any "Indian stories" to record. It doesn't matter if, after writing your family history, you find that it's half a page long—maybe someone else has the missing pieces. What does matter is that you take the time to do. Talk to your parents, your grandparents, your aunts and uncles. Sift through old scrapbooks. Make the first step towards reclaiming your roots. There are tribal members searching for the information you have to offer. The tribal archives are crying for more of the puzzle pieces so publications can be composed on family histories.

If you won't do it for yourself and aren't interested in doing it for the tribe, do it for your great-great grandchildren. Think how differently we'd be approaching our history now if our great-great grandparents had been able to do it for us.

John Bantist

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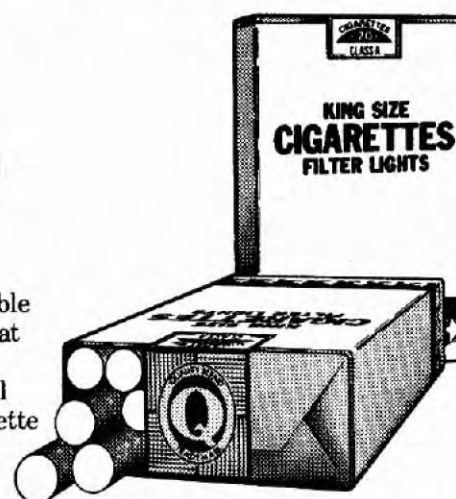
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That Cigarette Smoking Is Dangerous to Your Health.

... The great Sioux 'threat'



Editor's Note: the following excerpt is from Father Joseph Murphy's doctoral dissertation, titled "Potawatomi Indians of the West: Origins of the Citizen Band." Father Murphy has graciously donated publication rights of his thesis to the tribe and it is currently being prepared for publication. The following segment outlines a little known episode in tribal history —the Potawatomi clash with the Yankton Sioux. The following events occurred at Council Bluffs, Iowa after removal from the northern states. The "United Band" refers to the removed Indians; Ottawas, Chippewas, but mostly Potawatomis.

One of the features of the history of the United Band at Council Bluffs was preoccupation with the great Sioux Tribe. The proximity of this mighty nation had served as an express deterrent to the original Potawatomi movement to the Council Bluffs area. During nearly all of their years there, 1837 - 1847, the Potawatomi fear of the Sioux was a regular subject of correspondence on the part of officials in the Indian Department. No general war ever developed, but there were skirmishes, raids, and periods of crisis and dread.

Two conclusions can be drawn from a study of the Potawatomi-Sioux relations: first, for one reason or another, the Sioux showed a marked degree of restraint about making war; second, the Potawatomi, notwithstanding their alleged terror, at times indicated signs of mounting a counter-attack —even of taking the offensive if it should prove necessary or advantageous.

The willingness of the Potawatomi to be warriors accentuated the fact that some large portion of the Indians at Council Bluffs were not quite the quiet, domestic types they had been portrayed as. And it helps explain how, later on, elements among the Potawatomi in Kansas were capable of opposing the Pawnee in battle, even defeating them in a bloody skirmish as late as 1855. The warrior type of Indian also showed little interest in agriculture either in Iowa or, later on, in Kansas.

It was, specifically, the Yankton Sioux, whose village was about 360 miles farther up the Missouri, with whom the Potawatomi were in contention. As early as 1839, there were raids and bloodshed from that quarter. It was one of the objectives of the visit of the Jesuit, Peter De Smet, at the Yankton village in May of that year to negotiate a favorable peace between the Sioux and the Potawatomi. This was partially accomplished when the Sioux agreed to make presents to the children of the Potawatomi warriors who had been slain and to agree to visit the Potawatomi and smoke the calumet of peace with them. This friendly visit of the Sioux and the ensuing easing of tensions was reported by the sub-agent to the superintendent at St. Louis on the last day of the year. He described the Potawatomi as in a condition of "amity and exchange of friendly intercourse with the indigenous tribes of the Missouri and its vicinity, the Yankton Sioux having recently visited the Pottawattamas and professed their disposition to be friendly and were well received."

The Potawatomi were attempting to wage a war of extermination against the Sioux

The sub-agent expressed premature optimism. In his report of October 12, 1840, published in the "Annual Report," he alluded briefly to another Potawatomi-Sioux embroilment. A party of dragoons arrived under the command of Colonel Stephen Watt Kearney, who, although present for only a few days, aided in re-establishing order and confidence. In October of the following year a sub-agent reported in a letter to the superintendent that the Reverend Isaac McCoy had conferred with the Potawatomi on the subject of the Sioux threat. Later on, acting as an emissary of the government, McCoy would be soundly rebuffed in his attempt to persuade the Potawatomi to move from their Iowa lands. Consequently, his summary of the situation with the Sioux must be construed to include that background. His letter of October 28, 1841, to John C. Spencer, Secretary of War reported that the Potawatomi were attempting to line up a combination of allies from other Indian tribes to wage a war of extermination against the Sioux in response to recent attacks.

T. Hartley Crawford, Commissioner of Indian Affairs, included the same alarming news in his general report to the Secretary of War, as published in the "Annual Report" for 1841. He also submitted a copy of his own letter to Agent Richard W. Cummins, Fort Leavenworth, urging him to restrain the Potawatomi in their warlike plans. One of the oddities of Crawford's correspondence was his report that the agent for the Sioux had maintained that "his" Indians were strictly inclined to be peaceful, which seemed to imply that the Potawatomi were the aggressors. Whatever the facts were, here at least was evidence of United Band determination to fight back, although nothing drastic came from their ambitious plan.

McCoy's account expressed considerable alarm over the possibilities stemming from the condition of tension between the two tribes. He emphasized that the Sioux outnumbered the Potawatomi by twenty-seven or eight thousand Sioux to two thousand Potawatomi and

he urged that the Potawatomi be removed from Iowa to a reserve in Kansas.

In a second letter to the Secretary of War, dated Westport, Missouri, December 22, 1841, McCoy stated that, immediately after completing his first report, old chief Wah-bon-seh arrived with four other chiefs, three of whom were Potawatomi but residing on the Kickapoo reservation. They declared that the Potawatomi "have come to the settled conclusion that they never can be safe in their present location" and that they had no hope of ever being able to wage war successfully with their ancient, powerful enemy. They further declared that this was the conclusion "of all the Pottawatomies, excepting a very inconsiderable number who reside in the immediate vicinity of the trading post." McCoy also wrote in his second letter that he restrained the Indians in their plan to send a delegation to Washington to negotiate for a new reservation southwest of the Missouri, for they had accepted his promise to submit the proposal to the Department in their stead.

Thus, the records for 1841 reveal a certain amount of contradiction and factionalism among the Potawatomi with respect to the Sioux "threat." The question was whether to run or fight but, the fact is, they did not run —neither then or later. And when the Treaty of 1846 did finally effect the removal to Kansas, the matter of the Sioux pressures was not an especially important item of concern.

Letters to HowNiKan

Dear Editor;

I greatly enjoy reading *How-Ni-Kan* and keeping current with Tribal affairs.

But even more I enjoy your historical articles. The recent article on the Sacred Heart Mission was fascinating!

I'm a great-great-great granddaughter of Louis Vieux. Research has taken me to Green Bay, Wisconsin and upper state Michigan. A Chicago museum had a marvelous Potawatomi exhibit. I enclose \$15 for *How-Ni-Kan*.

Sincerely,
Susan Campbell
Seattle, Washington

Dear Dr. Levier

I wish to thank you and the rest of the Business Committee for bringing the Reservation to the Denver Area, and for the seating arrangement giving it the personal touch needed to assure "we who live off the Reservation" that you truly walked among us and left your imprint upon our lives. It was a significant event in my life.

Thank you!
Grace E. Merrifield
Dacapo, CO.

How-Ni-Kan;

I would like to start by saying Mi Qett Or E Qi Yen for allowing the Potawatomi outside of Oklahoma to become involved in the tribal business. Our meeting in Denver, Colo. was informative and enjoyable. It was exciting to find so many committee members who knew my Grandfather, Charles E. DeGraff.

Because of this meeting, I would like to address the relatives of Pierre F. Navarre and second wife, Angelique Kecheoquay. These are my great-great-great grandparents. Their daughter, Mary F. Navarre DeGraff — No. 1159, my great-great grandmother. I would appreciate more

information about my family. My great aunt, Dorethea E. DeGraff Overbay, has some I need to ask about.

Again thank you for this space and my renewed pride to be a Potawatomi.

Mrs. LaVeda S. DeGraff Hall
3855 Vrain St.
Denver, Colo. 80212

Mr. John Barrett; Committee Members; and Ms. Sulcer,

We wish to express our deep appreciation to each of you for leaving your homes and families over Labor Day week-end, to conduct the first Regional Council Meeting held in Denver, Colorado.

Special thanks to Mr. Barrett, for explaining various tribal operations.

To Dr. Francis Levier, for his very interesting slide presentation.

To Ms. Pat Sulcer, for arranging a very lovely luncheon, and bringing various items for us to purchase.

To Mr. C.B. Hitt, our table host, who so patiently answered questions in depth, and helped us feel at ease.

For too long now, only tribal members within driving distance of Shawnee have been able to participate in Council Meetings. Not all tribal members live that close, and that is a great sorrow to many of us. This meeting was truly "history in the making", and makes those of us who were able to attend, even more proud of our Potawatomi heritage. Tribal members who do not live in the Shawnee area are no longer the "proverbial stepchildren" of our tribe. You have included us, and made us feel welcome in our tribal family.

Sincere appreciation and thanks to you all. Much success in your future Regional Meetings.

Sincerely,
Penny (Hey) Bishop, Englewood, Co
Kathy (Acre) Litz, Syracuse, Kansas

“Grandfather, tell me a story” —

EDITOR'S NOTE: The following is excerpted from the Citizen Band Potawatomi publication “Grandfather, Tell Me A Story.” The book, published in 1984, is the result of a series of taped interviews conducted over the summer months of 1983 as part of an oral history project funded by the National Endowment for the Humanities Youth Projects Division. Copies of the book are still available through the tribal museum for a \$5 donation and \$1 shipping charge.

By Joie White & Janell Howell

My father's name was Daniel Jacob Bourassa and he was born in Mayetta, Kansas, September 4, 1866. My mother was a white woman. At first they must have moved to Miami, Oklahoma because that is where I was born and raised. My name is Ozetta Bourassa Peltier and I was born at Miami, Oklahoma, February 18, 1894, and I lived there until I was almost 17 years old. I was born and raised there and I went to public school at Miami.

At school I was treated like a little Indian. I was only a little Indian there and I was just one little Indian. Sometimes I wasn't treated too good, just like people do. They tried to ignore you because you were something. They called me a little half-breed. That was kind of hard to take. But the teachers were real nice. They were really all nice teachers.

At home when we weren't doing anything else, we worked in the fields and on the farm. We lived on a farm then. We lived on the farm until 1911. My father always farmed wheat and oats, corn and flax and everything and there was always something to do. I was one of his right hands. I ran a plow. My brother ran another plow and we worked like little troopers. We had a German neighbor on the south of us who always got in the field about sunup. So we made a rule, we were always in the field before he was.

At home we had an organ and the kids used to gather up and sing and play. We had a big yard and a croquet set. The kids used to play that. We had a little Sunday school down about a quarter of a mile from us. It was a little old vacant schoolhouse. Our neighbors used to gather in there on Sunday afternoons and the man would come out from Miami and have Sunday school and preach a little while and we would sing. Everybody liked to sing. After that, everybody would usually mosey up to our house. We lived at the corner. The kids would play croquet and the old folks would sit in the house and talk and maybe all of us would sing, you know, together. I could play a little bit on the organ, a little bit of a tune, and that's generally the way we entertained. We had country parties and things like that. Of course, we were generally sent to play. They said that kids were to be “seen and not heard”. That's why I'm not a big talker today. I was always seen but not heard!

We used to sing all the old timey songs, though, like Suwannee River and Old Black Joe, My Old Kentucky Home and all those old times. They were very popular then.

We lived in a little old built house my father built. It was a three-room house and we built an addition on to that. We all got in there someway. There were eight of us children. We were kind of crowded but we lived. We had beds and furniture, just like anybody else, iron beds mostly. A couple of our beds came from an Indian school that had been burned down in Oklahoma. I don't know how we got them, but we had them. Otherwise, our house was furnished just like anybody else's. We didn't have any Indian neighbors around. We were in a white settlement and I didn't know what Indians were, hardly, until I was almost 40 years old.

Like I said, we always worked in the fields. We'd always have to do the dishes every night. Every other day of the week, we'd do the wash and iron and clean up the house and do this and that. We didn't even know what a refrigerator was back then. We just took what food we needed for each meal. Maybe from the noon meal to supper we'd cook enough for supper. We'd keep our milk and our cream and butter down in a well. We had a big dug well. We'd hand it down in there and it'd keep it cool. That was the only refrigerator. Well, I know they didn't have a refrigerator. Later on we did get an icebox, where you had to buy your ice.

As far as religion goes I started out to be a Methodist but turned out to be a Catholic. We went to Sunday school, like I said. We had this little Methodist church on Ninth and Beard Streets. We used to go there when we first moved down here (Shawnee). I was converted down there but I never did follow up on it. When I was thinking about going back to church, I turned into a Catholic. I like their services better. It was a way to worship. It was St. Benedict's in Shawnee. We had a Catholic church in Miami and my father was a Catholic but we never went to church. I never did understand that. In fact, I never thought about it when I was little. I remember we went to my grandmother's funeral. Seems like we drove for miles to the burial grounds. I don't know, I was only about four or five. I can just barely remember. For transportation we used horses and wagons and buggies. Things like that. Usually, when we weren't too far, we walked.

I grew up three and a half miles northeast of Miami. We lived there

until I was almost 17 and, in 1911, we moved to Shawnee. And I've lived here ever since.

When I started school, my folks boarded me in town with some people. Then when I got big enough, I worked for my board and room and went to school in town, when there wasn't anything to do on the farm. If there was, well, I took out and helped plant whatever there was to be planted.

For medicine we used to use sassafras tea and something black. I think we used to get it from a man that came by and sold all that stuff. Watkins man, I think they called him. We bought all that stuff from him.

When I was a little tot, I used to go with my grandmother to dig this sassafras. It grew in Miami. That was a good tonic to use in the spring. It would thin our blood and prepare us for summer.

I didn't take any homemade medicine. Herbal tea, I guess, that grew someplace. That and catnip were used for something. I forgot what. My mother never used that too much. My grandmother, she believed in all that nature stuff. I guess it was okay. We all lived.

As far as superstitions go, I do remember people used to say don't sweep your dirt out the door in the evening, leave it until the morning. I don't know what it was supposed to do. But I think that it's a pretty good idea to take it out! My mother was a white lady and my father was very modern so we didn't think much of that superstition stuff.

I've heard a lot of stories, but gosh, I couldn't tell one. I remember a part of one that when my daddy used to take a talking spell sometimes and tell us tales about things that, well really I couldn't repeat one, though, because I don't remember that much about it.

The gypsies camped near Miami and stole everything they could eat

Well, when we moved from Miami to down here, I was 16 and a half years old. My husband's mother lived here and she knew my aunt. So this aunt told his mother that she had a pretty niece coming. So, of course, he had to come up and see who this pretty niece was and that's the way we met. He came up one afternoon. He had a sister that we used to go run around with. So he come up on Sunday afternoon, and we all were sitting on the porch. We all decided to go to church. So there he sat and I said, “Do you want to go along?” So he said, “Yes”, and that was it. We were married in 1911, and eventually had 12 children, six boys and six girls.

I really don't know anything about Indian ways. I've ate a lot of Indian food, but I never did see it prepared, or helped. There were no Indians around. The Indians around Miami were Caws and things like that, but they were about 30 miles from us. We just never were among Indians. Seemed like there were all white neighbors around. We just never did grow up with Indians, therefore, we didn't know too much about them. My mother used to cook beans and potatoes and meat and bread and all that kind of stuff. We never did butcher a cow or calf but we butchered pigs, hogs. In those days, you couldn't keep beef very long. Usually someone in the neighborhood would butcher one and sell it. We'd buy our meat that way. We never did butcher one, but we did hogs. They salted their pork down and cured it some way. I don't know how they did it. It lasted. It would keep a long time, through the winter. They usually packed it and salted it. Sometimes, they would smoke it, but I never had too much to do with that so I just don't know. I liked to eat it. It was good.

Looking back, the clothes we wore were kind of funny. My mother wasn't a very good seamstress and we had funny little dresses.

I started to sew when I was about six years old. The kids would wear what I made, but my mother didn't sew. She was the worst patcher in the world. She couldn't patch anything. But when I started sewing I was just about six years old. I learned to make a straight seam and then I, I don't know. This overseam just came in handy. I never did turn out to be a very good seamstress but I did keep the kids in clothes. Then they bought our coats and things like that. I never did make little old coats and things like that, but I did put little old dresses and little old shirts together.

I would watch when anybody came around to sew. And usually mama had a girl come in and she would make several dresses apiece and that would be the end of it for months and months. But I used to watch her, and I learned a lot from her. That girl would ride a horse about four or five miles to sew.

For toys we had dolls and things just like anybody else. Some were store bought but not too many. When we had a good crop we had a good Christmas. If we didn't have a good crop, we didn't have a good Christmas. Sometimes hail or something would come along and ruin the crop and that was it. But, just generally, we were ordinary people. Usually the family would gather up the relatives and all come together on Christmas and have dinner that way. Usually Christmas was centered around Christmas dinner and everybody would be together, grandpa

Ozetta Peltier, in her own words



and grandma, uncles and aunts and all of that. We usually gathered at my grandmother's house, my mother's mother. They were white people. My Indian grandmother died when I was about four. I can just barely remember her funeral. But we had a pretty good life on the farm, and then we moved to Shawnee, like I said. I got married and my husband done a little bit of everything; farmed, and he used to work for the Indian Agency (Bureau of Indian Affairs) and then he did a lot of cement work. The kids grew up around Shawnee, my children did. They all went to Shawnee schools.

My father was a farmer and then after we moved to Shawnee, he did odd jobs here and there. Finally he got into the Rock Island Shops and he worked there for 30 years. He retired when he was 75 years old.

My father was a Potawatomi Indian and he was allotted land up in Miami. There were seven children in the family. The babies and all would have to get up and eat breakfast no matter if it was 5 a.m. or whenever. I never could understand that. My daddy would have them all around the table every morning. Little bitty ones. Everybody that ate better get there. And then we'd all go out and do chores.

At night before we went to bed we just sat around and talked. Sometimes we'd get ahold of a book and read it. I even used to read books. In fact, I'd get a hold of one and read by the moonlight. Today I can't hardly see on account of that. We didn't have electricity then. Oh! Lands no! People who did have electricity had one little cord that hung down and one little bulb. If they were pretty well off, they'd have a chandelier. Electricity was out for us. We burned coal oil lamps. Even after my kids grew up, we still burned coal oil. We lived in the country and we did all our studying by lamplight. We cooked food on a wood stove.

One time my mother was sick when my sister was born. My dad woke me up. He said, "You better get up. You've got to cook breakfast because your mother is not able." So I got up and I got breakfast. We all liked oatmeal. We used to have oatmeal almost every day. So my mother had a special pan that she cooked this oatmeal in but I was gonna be different so I cooked my oatmeal in a gallon syrup bucket. I got it boiled and slapped this old lid down on it and I was busy doing something else and it exploded. We had oatmeal in every corner of the house. Oatmeal everywhere. We never did get it all off. That old syrup bucket sure played a joke on me! And I knew just as well what to do in that kitchen as she did, but I wanted to be different. So we scrubbed for oatmeal and we picked it off the ceiling and scrubbed and done everything but I don't think we ever got it all. It even got in the cupboard. The cupboard doors were open and it even splattered in there. My dad came in there and I thought, "Oh my, I'm in for it now!" I guess it was funny to him. He just smiled and went on. But we didn't eat oatmeal that morning! I don't know what we did eat. It was quite an exciting morning.

When I was 10 years old all the farmers in the neighborhood, the men and their wives, would all go to town on Saturday afternoon after supplies. Back then gypsies used to travel in wagons, a big caravan of them, 15 or 20 wagons. We could see them for miles. We were on the prairie and here comes this great big string of wagons down. They stopped at a neighbor's house up there and took all their food. They grabbed their chickens and everything they could grab and, sure enough, come on down past our house, too. My dad had a shotgun, double-barrel. I heard that gypsies stole babies too. So I was left in charge of all the babies and I thought, "They're not gonna get these kids!" I loaded this old shotgun, both barrels, and pulled the trigger back. I was waiting when these old women came over in the yard with their sacks. I said, "You better turn around and go back!" They kept coming. I said, "I'm just liable to shoot you." I guess I looked kind of

**People used to say,
don't sweep your dirt out
the door in the evening**

serious and they didn't know what I would do so they ran, fast. I saved our groceries and whatever we had.

The gypsies camped down near Miami. Miami sits on the bank of the Neosho River, and they camped down in there. Finally, they were just run out of the country because they stole all the people's chickens and anything that they could eat. They would get out at night and fill these sacks full, but we didn't lose anything because I just stood up to them. This gun was all ready to shoot and I didn't know what to do with it so I laid it on a bed. When the folks came home, all the kids were running and telling about the gypsies and everything. I told my mother, "The gun's loaded in there, but I don't know what to do with it. It's all ready to shoot." She said, "Well, I'll take care of it." She went in there and picked this old gun up and BANG! She shot a hole in the bed. Of course, we had a feather bed then. We had feathers all over the house. She had a brand new skirt that she was going to wear and had decided on something else and she shot a hole in that, too. We gathered feathers

Ozetta Peltier at 91 years old



and picked feathers and we done everything with a feather for a month! I don't know if we got rid of all the down or not. That was one mess! I was only 10 and I was small but I knew how to shoot a gun.

Then when I was a little bitty girl, my grandmother raised race horses. She gave me this little colt. It was a little race horse. We never could make it work or anything. It wouldn't pull a thing. So a man came along one day. He had an organ in the back of his hack, I think they called it. It was kind of a long buggy. He had this organ, so my dad traded this organ for my pony. That's how we got our organ. I don't know what became of the little pony but we had a lot of fun with the organ! It was a nice big tall one. It had shelves on it and a mirror. It was real fancy.

I was raised on the bank of the Tar Creek and now Tar Creek is one of the most polluted little streams in the state. We lived three and a half miles from Miami and I was born in this log house of my grandmother's, and that's where I grew up. I was about six years old when I started school in Miami. My parents boarded me out with a lady over there. I went to school that year. My dad bought me this little blackboard. It had "cat" and "dog" and all the ABC's on it. I knew all of that so I didn't stay in the primary but for a couple of weeks until they put me into the first grade. I had to study then, but I made it. That's where I first started out in school. Then after we moved to Shawnee I went to a business college they used to have down there that they called the old Western Business College. I went there for about six months. I think I learned more there than all the years I went to this little old public school. I had the best teacher. His name was J.R. Coker. Later he was the principal at Shawnee High, but he was just a good teacher all around.

There used to be nice fishing in this little Tar Creek in Miami and it was just real deep. So we would go down there when we had some spare time, take an afternoon off and fish. It had bass in it and catfish. We used to have fun down there. We used to swim down there. It was a beautiful creek then but now it's so polluted that you can't even let your stock drink the water, or anything. They had some kind of mines north of Miami and they had this leakage, an underground leakage, that polluted the stream.

During the Depression we lived on the farm. We were poor as a turkey, but we never did go on relief. For some reason we made it through. It was kind of tough going sometimes and the kids even wore clothes made out of flour sacks. The boys wore a patch upon a patch. We finally made it through and that was a terrible time. The kids were going to school then and it was real hard to keep them covered up enough to go to school, but of course back then everybody was poor. We were all together.

We always had a garden. I guess there has never been a year I didn't have a garden since I was a little kid. Some kind of garden. Sometimes it wasn't very much, like the one I had this year, but we always had a garden and we always had a cow.

This story happened during the Depression. We had had a pretty good garden and I had canned tomatoes and beans. I had them stored in this log cabin. My boys, I don't know what they were doing, but they had climbed up on this shelf. For what I don't know, but down came all my summer's work! This old cabin had a rough rock floor in it. It must have been mixed in with cement or something, but it was a hard floor. There went all my canning for the winter. That was kind of hard to take but we got along without the tomatoes and corn and whatever. We ate first one thing and then two. The boys hunted and ran down a few rabbits.

One time they were looking for a squirrel and Kenneth was out on a limb and this squirrel went into a hole. My daughter, Kathleen, was up in this tree and chopped the limb off, with Kenneth out on it. But I think they got the squirrel after all. They got it. They'd catch rabbits back then and sell them, used to sell them to the stores for 10 cents apiece. That's how they bought ammunition to go hunting for squirrels.

That was the coldest winter. I guess it was in 1930 and we had snow that deep. It started on the first of January and snowed that whole

(continued page 12)

The Michigan project . . .

EDITOR'S NOTE: The Citizen Band Potawatomi are not the only people interested in discovering and preserving their indigenous roots and traditions. The following story is excerpted from a publication titled "The Tree That Never Dies," compiled and published by the Grand Rapids, Michigan Public Library. The Michigan book is also the result of an oral history project —taped interviews with Chippewa, Ottawa and Potawatomi Indians of Michigan with narration provided by the library's interviewers.

Although recollections compiled from oral interviews may not always be construed to be factual, the Michigan project is of special interest to us. At one time, the Chippewa, Ottawa and Potawatomi were all part of one huge Algonquin Nation. Upon their splitting into separate entities —the "Three Fire Confederacy"—they still remained close in traditions, language and values. There are still at least three functioning "bands" of Potawatomi in the Great Lakes area —the Pokagons, the Hurons, and the Forest Band.

The Chippewa, Ottawa, and Potawatomi of Michigan were all Woodland Indian groups of the western Great Lakes area who spoke Algonquin languages. During the final quarter of the seventeenth century, the Ottawa and Chippewa were living in the present-day area of L'Ans, near the rapids of the St. Mary's River, St. Ignace, and Mackinac. About the turn of the century, some of the Ottawa began filtering south and establishing semi-permanent villages along the Grand River. "We called this 'Mi-zhe-gam', cut over land," said one interviewee. Later a significant number of Ottawas became concentrated along the banks of the Grand River where they remained until disturbed by white settlement. The Potawatomi tended to live in Michigan south of the Grand River and in northern Indiana and Illinois.

In the early days, Indians subsisted by hunting, fishing, and gathering. During the seventeenth century, the French entered the Great Lakes region in search of furs and brought with them a new way of life —metal tools, gun powder and Christianity. The fur trade flourished and many French traders married Indian women to establish kinship networks beneficial to them. After the French and Indian War in the 1760's, the British supplanted the French in the Great Lakes area. Their policy and that of the Americans who soon followed them was one of the large-scale settlement of the land.

Though settlers had drifted into Michigan throughout the two hundred years of the fur trade, it was not until about 1800 that their numbers had become significant and much of the Lower Peninsula of Michigan was being claimed by them. During the first half of the nineteenth century, the United States Government negotiated several

Through trickery, misunderstanding or free will, the Michigan Indians made major land cessions

treaties with the Michigan Indians in order to acquire more acreage for homesteaders. Interviewees said that most Indians of the treaty-signing era did not understand the implications of the legal documents they signed and were often persuaded to make their marks by traders and missionaries with vested interests. Whether through trickery, misunderstanding, or free will, the Michigan Indians made major cessions in the 1807 Treaty of Detroit, the 1819 Treaty of Saginaw, the 1821 and 1833 Treaties of Chicago, the 1836 Treaty of Washington and the 1842 Treaty of La Pointe.

The Michigan tribes south of the Grand River ceded their lands to the United States Government in 1821. In 1836, while "Naweqa-geehik" (Nooday) was chief of the Ottawa Nation, the Ottawa and Chippewa signed a treaty relinquishing ownership of the eastern half of the Upper Peninsula and the Lower Peninsula north of the Grand River. Lands acquired through the treaty attracted settlers and large numbers of them homesteaded the territory after Michigan obtained statehood in 1837. The treaty also contained a claim which called for the Indians to be removed to lands west of the Mississippi. In response, Ottawa bands from the Holland-Grand Haven area chose to move near present-day Northport in 1848, but most bands chose to remain in their own villages and spent almost twenty years negotiating the removal issue with the United States.

Another treaty was negotiated and signed in 1855 when it became clear that the Indians were still unwilling to leave Michigan. In this treaty, they agreed to settle on reservations in the northern part of the Lower Peninsula and to release the United States from all previous financial responsibilities. That year about thirteen hundred Grand River Band Ottawas moved from their homes to a reservation on four adjoining townships, Custer and Eden in Mason County, and Crystal and Elbridge in Oceana County. The move took nearly two years. Most of the Indians floated down the Grand River in large canoes carrying their possessions with them. Many rode on horseback along the river banks and camped with the river-going Ottawas for one winter. The following spring, steamboats took them to Pentwater where the Indians remained through

a second winter. When the snow melted, they finally managed to reach the reservation.

Some Ottawas chose not to travel by steamboat. One interviewee's great-grandparents took their canoe from Grand Ledge to Grand Haven and camped with the other Ottawas for the winter. When the steamboats came, the great-grandmother feared that her child might drown in the rough waters of Lake Michigan so she carried the child along the shore while her husband transported their possessions in the canoe. At the present site of Pere Marquette, twenty-two miles north of Grand Haven, they traded their canoe for horses, traveled overland, and eventually settled on the reservation.

This reservation was densely wooded, with rivers, streams and large bubbling springs, and it abounded with fish and game. If left undisturbed on this land, the Indians would not have to make radical changes in their lifeways. However, starting soon after the 1855 treaty

Since they did not understand the concepts of land ownership or taxation, many lost their land

was signed, the government began allotting acreages to Indian families providing them with land to be occupied tax-free for ten years. The acreage that was not granted to Indians was sold to non-Indian farmers and owners of lumber companies. During the allotment period, the government built schools and provided salaries for teachers. The village of Crystal Valley grew around the government blacksmith shop there and for several years, the Indians received small annuity payments.

At the end of ten years, the Indians were given patents or titles to their holdings. Since they did not understand the concepts of land ownership or taxation, many Indians lost their land for failure to pay taxes and others lost their property to swindlers. One Ottawa man said, "I was born at Stoney Lake, in Benona Township, west of Shelby in Oceana County in 1903. There's a place on the south side of that, belongs all to Indians at one time." A man named Porter, who realized the value of this lake-front property for summer resorts, called a meeting of the Indian property owners. He claimed to be a government agent, and offered to act as their agent to sell the property for a tremendous amount of money. A Miss "Korski" and a Doctor "Rosin" who worked at a girls' summer camp in the area, persuaded the Indians to sign papers which, they said, gave Porter the right to sell the property for them. Each Indian was asked to contribute cash to cover sales expenses. The people actually signed quit-claim deeds and Porter stamped them with a government seal which he had stolen, to make the deal look official, took their money without providing receipts, and left. "Well, he sold it, then he kept the money. Nobody prosecute him or nothing. Now what the hell you gonna do in those days? But, they couldn't get the land back again. Those papers was all legal.... Later this white girl, Miss Korski had the courage to turn him in." Porter was tried, convicted of fraud, and sentenced to twenty-five years in prison. "But, the Indians couldn't talk or read English or even count money." Other swindles mentioned took place in Elbridge Township, Northport, and the Peshawbestown area.

In addition to the major treaties of 1821, 1836, and 1855, the Indians of western Michigan signed many agreements which involved smaller parcels of land. Most of these agreements have been forgotten by all but a few Indian elders. One woman described an Indian trail which once circled Torch Lake in Antrim County. She said that deeds to property bordering Torch Lake stipulated that the Indian trail around the lake might not be disturbed nor could anything be built on or across the trail itself. Another interviewee said, "In one treaty it says that Indians won land four rods from the high water on every stream and lake."

Many Indians had vivid memories of events that occurred in various locations during the late decades of the 1800's and early 1900's. They recalled lumbering operations and towns that sprang up around them. They remembered a time when there were no roads north of Ludington and mail was carried from Manistee to Northport once a week by a walking mailman. They spoke of Indian settlements such as Peshawbestown, Bradley and Salem. One family told of a rare 1850 Millard Fillmore peace medal which they possessed. Only two others are known to exist and the Smithsonian Institution once asked to buy it, but they refused to sell.

One man said that the Elbridge Ottawa sometimes obtained extra supplies by going to the shores of Lake Michigan during the night and signaling ships with lanterns. As the ships neared the shore, they ran aground in the shallow waters and the crew threw crated or barreled cargo overboard. Once the load had been lightened, the ships were able to reach deep water once again. Indians waded into the lake and retrieved the floating cargo.

One ninety-three year old Ottawa described the judicial system of the Elbridge Indians as it operated in his grandparents' time. "There wasn't no policemen.... They used to have a meeting if something

(continued page 12)

... and one for you



Here are a few tips that will help you write your family history:

1. Begin with the first relatives you can remember or have heard about the present day, including **all family members**, both alive and deceased.

2. Include a brief background of your family before they settled where they are now. Why did they move? Where did they settle? What about the communities in which they settled?

3. Describe the family's trip to the area you live in now, mode of travel, first homes, kind of work. What type of homes were built? Where did the lumber or material for these homes come from? Did your people raise their own food? You could describe how they stored it for winter. Did they raise and/or process their own meat? How was this done? What did they do for a living? What did your ancestors do for entertainment? Tell about your family's trials and tribulations, the joys and hardships, family customs and family feuds, children, pets, and humorous incidents. Remember, you are writing for future generations.

4. To the best of your ability, give complete names of family members, paying close attention to correct spelling. Try very hard to give names of towns, rivers, lakes, passes, etc. that are important to your family's story, again checking spelling when possible. Last, but no means least, include and check as many family dates as possible. Dates are important, and if you can't be exact, explain it, "about 1900," or "in the spring of 1910 or 1911."

5. Write your history in your own words.

6. Write both your mother's and father's "family stories", the ones you heard while growing up.

7. Type your history on regular typing paper, double spaced. Put your name, address and phone number in the upper left corner of each page, the family name in the upper right corner of each page.

8. You do not have to include photos with your family history, but "A picture is worth a thousand words." Photos of early, as well as present, family members, the family business, or family get-togethers add much to your family's history. As each photo makes the story more interesting, you should use as many as possible.

9. With each photo or illustration, write a short explanation (caption) of the photo or illustration. Be sure to try and identify each person in the photo; give their full name. Whenever possible, explain what the occasion of the photo was, and when and where it was taken.

10. Number each of your photos and illustrations on the back. Use a soft lead pencil and press down **lightly**. Also number each of your picture explanations to correspond with the photo numbers. These numbers will correctly identify the photos with their explanations. With that same soft lead pencil, lightly print your name and address on the back of your photos and illustrations.

11. Recheck your photo and photo explanation numbers to make sure they correspond.

DATE _____ NAME OF PERSON SUBMITTING CHART _____ STREET ADDRESS _____ CITY _____ STATE _____		NO. 1 ON THIS CHART IS THE SAME PERSON AS NO. _____ ON CHART NO. _____	
1 BORN WHERE WHEN MARRIED DIED WHERE BLOOD DEGREE NAME OF HUSBAND OR WIFE SOURCES OF INFORMATION	2 BORN WHERE WHEN MARRIED DIED WHERE BLOOD DEGREE	4 BOF 1 WHERE WHEN MARRIED DIED WHERE BLOOD DEGREE	8 BORN WHERE WHEN MARRIED DIED WHERE BLOOD DEGREE
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Your personal pedigree

For the record

BUSINESS COMMITTEE MEETING CITIZEN BAND POTAWATOMI TRIBE August 27, 1985

Present: Chairman John Barrett, Vice Chairman Doyle Owens, Secretary-Treasurer Kenneth Peltier, Committeeman Bob Davis, Committeeman Dr. Francis Levier, Assistant Administrator Pat Sulcer, Election Committee Chairman Gary Bourbonnais, Tribal Rolls Director Lori Bowlan.

Chairman John Barrett called the meeting to order at 3:30 p.m.

Chairman Barrett asked the Committee whether or not they had reviewed the August HowNiKan and the articles in it clarifying the Constitution and resolutions passed by the Committee authorizing employment of Business Committee members. All stated they had read the articles and agreed with the contents.

Discussion was held on implementing an appropriations bill form of system for appropriating funds from the Tribal Tax Commission.

Francis Levier moved to accept the minutes as submitted of the July 8, 1985 Business Committee meeting. Bob Davis seconded the motion; passed 5-0.

Doyle Owens moved to accept the minutes as submitted of the July 19, 1985 Business Committee meeting. Francis Levier seconded; motion passed 5-0.

Doyle Owens moved to accept the minutes of the August 13, 1985 Business Committee meeting with personnel references removed and reserved for Executive Session records. Kenneth Peltier seconded the motion; passed 5-0.

Bob Davis moved to accept the minutes of the August 21, 1985 Business Committee meeting as submitted. Francis Levier seconded; motion passed 5-0.

Doyle Owens questioned whether or not an employee incentive/award program had been instituted. Dr. Francis Levier said it was being composed.

Chairman Barrett noted that in a review of the previous administration's Business Committee minutes he had discovered that the Potawatomi sales tax rate had been lowered to three (3) percent. Barrett noted that since the surrounding community's tax rate was set at six (6) percent, he felt a tribal rate of five (5) percent was not out of line. Doyle

Owens moved to increase the Potawatomi sales tax to five (5) percent. Francis Levier seconded the motion; passed 5-0.

Chairman Barrett questioned whether or not Fire Lake Golf Course was buying supplies and cigarettes at the Tribal Store, noting that tribal enterprises should purchase from each other whenever possible. Doyle Owens will check on the matter.

Gary Bourbonnais suggested that Fire Lake Pro Shop might be able to move some of its inventory through the Tribal Store, since many people shop there that do not come to the tribal complex. Doyle Owens will check out the possibility.

Doyle Owens moved to accept Pot. Resolution No. 86-184 accepting Western Heritage Life Insurance Company as the tribal insurance agent. Francis Levier seconded; motion passed 5-0.

Gary Bourbonnais reported the CFR Court's ruling that the 1985 election was in order and valid. The Election Committee certified the election results on August 26, 1985.

Chairman John Barrett noted for the record that the tribe's "guest, visitor and friend — Mr. Don Perrote" entered the meeting at 4:15 p.m.

Gary Bourbonnais told the Business Committee that the Election Committee of 1985 is interested in working with the Business Committee "in any capacity" before the next election, adding that his committee was very interested in a review of the election ordinance and procedures. Chairman Barrett stated that the Business Committee would be in contact with the Election Committee in the near future.

Discussion was held on putting together a brochure for use in attracting enterprises to Potawatomi land.

Doyle Owens moved to accept Resolution Pot. No. 86 - 185 authorizing a request for funding from the Administration for Native Americans program. Francis Levier seconded; motion passed 5-0. Levier will present the proposed grant to the Business Committee later.

John Barrett questioned what the tribe's official stance was going to be on regulation of bingo in light of Secretary Hodell's recent remarks. Consensus was that the tribe does not favor use of tribal sovereignty as a safe place for gambling, but that we would oppose any imposed regulation of tribal activities by the state.

John Barrett moved to accept Resolution Pot. No. 86-186 installing tribal member Jean Lareau Miller as honorary tribal archivist. Bob Davis seconded the motion; passed 5-0.

Francis Levier moved to accept Resolution Pot. No. 86-187 adopting R. David Edmunds as an honorary tribal member and installing him as honorary tribal historian. Kenneth Peltier seconded the motion; passed 5-0.

Doyle Owens moved to accept Resolution Pot. No. 86-188 adopting Father Joseph Murphy as an honorary tribal member. Francis Levier seconded the motion; passed 5-0.

Pat Sulcer noted that with the new typesetting equipment she would be able to typeset Father Murphy's thesis on the Potawatomi Tribe in Kansas for publication. Dr. Edmunds has agreed to write an introduction to the book.

Doyle Owens moved to approve Resolution Pot. No. 86-189 requesting payment of I.I.M. account monies of \$53.76 to the tribe. Francis Levier seconded the motion; passed unanimously 5-0.

Lori Bowlan, Tribal Rolls Director, gave a presentation and documentation of five applicants for tribal enrollment. Kenneth moved to accept Resolution Pot. No. 86-190 accepting the five for enrollment. They are Rose M. Woofter, Timothy W. Brown, Lori A. Todd, Andrew J. Brown and Anthony W. Brown; descendants of Mary L. Brown. Bob Davis seconded the motion; passed unanimously 5-0.

Francis Levier moved to accept Resolution Pot. No. 86-191 amending Pot. No. 86-181 removing the aforementioned people from that resolution. Doyle Owens seconded; motion passed unanimously 5-0.

Doyle Owens moved to accept Resolution Pot. No. 86-192 authorizing Donald Amob Perrote to serve as the Citizen Band emissary to a gathering of the Potawatomi and northern tribes in South Bend, Indiana in September. Kenneth Peltier seconded the motion; passed 5-0. It was also the consensus of the Business Committee to donate \$500 towards Perrote's travel expenses on the trip.

Francis Levier gave a report on actions taken by the Oklahoma Indian tribes as a response to the recent Oklahoma Supreme Court opinion on regulation of tribal enterprises. Levier will be contacting Enterprise Management Consultants asking them to make a \$1000 donation to the law firm of Pipestem and Rice, who have agreed to represent the Oklahoma Indians in this matter.

Kenneth Peltier made an announcement that the computer and accounting departments for the tribe had been consolidated and moved into one room. Increased security measures and checks and balances on tribal purchase orders have been instituted.

Francis Levier made a motion that the tribal personnel policy be changed to provide that all employee annual leave must be taken by Jan. 15, as opposed to the current October provision. Kenneth Peltier seconded the motion; passed 5-0.

Francis Levier moved that the tribe take necessary steps to sell tribally-owned machine guns purchased under the previous administration, noting that the tribal police had no use for that type of artillery. Doyle Owens seconded the motion, providing that funds from the sale

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- ★ Free Estimates on Car Repairs
- ★ 20% Discount on Parts With This Ad
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Owner: Bob Seaborn

be used to purchase reloading equipment for the Tribal Police Department. Motion passed 5-0.

Bob Davis moved to accept Resolution Pot. No. 86-193 commending Jack Clemence, former Director of the Housing Authority, for a job well done and his efforts on behalf of the Potawatomi Tribe. Francis Levier seconded the motion; passed 5-0.

It was the consensus of the Business Committee to require our tribal representative to the Housing Authority Board to file regular reports with the Committee concerning meetings and actions of the Authority Board.

Francis Levier announced that tribal judicial codes have been drafted and are ready for Committee review. Consensus was to have each Committee member review the codes and then turn them over to the tribal attorney.

Francis Levier moved to accept Resolution Pot. No. 86-194 commending former CFR Court Judge Lawrence Wahpepah for a job well done. Doyle Owens seconded the motion; passed 5-0.

Doyle Owens moved to adjourn at 5:37 p.m. Bob Davis seconded the motion; passed 5-0.

SPECIAL BUSINESS COMMITTEE MEETING CITIZEN BAND POTAWATOMI TRIBE September 10, 1985

A special Business Committee Meeting was called by the Chairman, John A. Barrett, Jr. at 1:31 p.m.

Those present were Chairman John A. Barrett, Jr., Secretary-Treasurer Kenneth Peltier and Committee Member Francis Levier (Tribal Administrator).

Francis Levier made a motion to pass a resolution numbered 198 to authorize a draw down of \$12,700 from the interest accrued on the 20% set aside for the Scholarship Program. Kenneth Peltier seconded the motion, passed 3 in favor, 0 opposed, 2 absent.

Kenneth Peltier made a motion to pass a resolution numbered 199 implementing a lease with the Absentee Shawnee Housing Authority on 6.9 acres of land to be used for H.U.D. Project No. OK 953091022 which consists of 25 elderly low rent housing units. Francis Levier seconded the motion. Motion passed, 3 in favor, 0 opposed, and 2 absent.

Meeting adjourned at 2:15 p.m.

BUSINESS COMMITTEE MEETING CITIZEN BAND POTAWATOMI TRIBE September 16, 1985

Present: John Barrett, Doyle Owens, Kenneth Peltier, Dr. Francis Levier, Pat Sulcer, (Bob Davis on phone)

Chairman John Barrett called the meeting to order at 5:05 p.m.

Secretary Kenneth Peltier read the minutes of the August 27 Business Committee meeting. Personnel actions previously taken were removed from the minutes to conform with confidentiality requirements. Francis Levier moved to approve the minutes; Kenneth Peltier seconded. Motion passed 4-0.

Secretary Kenneth Peltier read the minutes of the September 10 special Business Committee meeting. Francis Levier moved to approve the minutes; Kenneth Peltier seconded. Motion passed 4-0.

Discussion was held on the cost of repairing parking lot areas where flooding has occurred. Committee consensus was to assign Dr. Levier the task of comparative analysis between competitive bidders.

Discussion was held on options available to the tribe to complete its computerization of all departments. Chairman Barrett asked that a final decision be postponed until the entire Committee was present with all written materials in front of it.

Discussion was held concerning discovery of an over-expenditure of Indirect Costs funds during the period of March 11, 1985 to June 30, 1985. The disallowed expenditures stem from overhiring of permitted staff slots in violation of approved federal contracts. Consensus was to meet with the tribal attorney to determine whether or not the previous administration's actions were deliberate and, if so, do they constitute a breach of fiduciary trust. It was noted for the record that the entire Business Committee was unaware of staff hiring and violations during previous administration.

Discussion was held regarding the hiring of an in-house CPA.

Francis Levier submitted a proposed Indirect Costs budget drafted by Finley and Cook, tribal accounting firm. After discussion and minor changes, Dr. Levier moved to accept the draft budget; Kenneth Peltier seconded. Motion passed 3-0, Bob Davis and Doyle Owens absent.

Chairman John Barrett moved that the Fire Lake Golf Course Manager, Mike Kimmel, be instructed to file monthly inventory sheets on pro shop supplies with the tribal administrator. Kenneth Peltier seconded; motion passed 3-0.

Tribal Rolls Director Lori Bowlan has requested a laminating machine to encase new tribal roll cards in plastic before mailing them out. It is

hoped that by laminating roll cards there will be fewer requests for reissues. John Barrett moved to authorize Ms. Bowlan to seek competitive bids on the machine and turn in the three lowest bids to the Business Committee; Francis Levier seconded. Motion passed 3-0.

Discussion was held on changing the design of the tribal roll cards and having them numbered in sequence to prevent illegal distribution. It was also announced that the tribal police were currently making employee identification cards up for employees that will be collected when the employee leaves the tribe. I.D. cards will be mandatory for access to the building after office hours.

Francis Levier announced that the tribe has received \$22,000 to connect the two existing food distribution building. Advertisement for bids will be placed in area papers.

Chairman John Barrett reviewed the status of the libel suit against the tribe brought by John Schoemann, Marylynn Hillemeyer and Mel Maritt. Mr. Barrett read the list of witnesses called on behalf of the plaintiffs and noted that Jack Thorpe, Principal Chief of the Sac and Fox Tribe, had been called on Schoemann, Hillemeyer and Maritt's behalf. Chairman Barrett requested a letter be drafted to the Business Committee of the Sac and Fox Tribe, noting that the indications from the filing of the plaintiffs' list of prospective witnesses are that Principal Chief Jack Thorpe intends to interject in a matter relating to the Citizen Band Potawatomi's sovereign and internal affairs and that such an action will be viewed as a direct interference in the internal affairs of the Potawatomi Tribe's sovereign status and is a threat to intertribal goodwill. Chairman Barrett will draft the letter to the Sac and Fox Business Committee and request their clarification as to their tribal position.

Discussion was held on appointments to be made to the Housing Authority Board of Directors. Dr. Francis Levier will contact Don Smith, our tribal representative on the Board.

John Barrett read a letter from the tribal attorney recommending that litigation be brought against John Schoemann for past fiduciary violations. John Barrett moved to approve Pot. Resolution NO. 86-200 "Authorizing the tribal attorney to bring suit against John Schoemann and others for monies received because of Schoemann's breach of his fiduciary duty and violations of tribal and federal laws while tribal administrator." Kenneth Peltier seconded the motion; passed 5-0, with Doyle Owens having given prior consent and Bob Davis voting over the phone.

Francis Levier moved to recess the meeting at 7:50 p.m. Kenneth Peltier seconded; motion passed 3-0.

Business Committee reconvened at 8:20 p.m.

Kenneth Peltier moved to adopt Pot. Resolution NO. 86-201 and Pot. Resolution No. 86-202 authorizing tax commission appropriations in the amount of \$10,000 for payroll and operating expenses of the tribe not covered by federal programs. Francis Levier seconded the motion; passed 3-0.

Francis Levier moved to adjourn at 8:25 p.m. Kenneth Peltier seconded; motion passed unanimously.

Be a foster parent for Indian children

**Contact: Mozella Larney
Citizen Band Potawatomi Tribe
Indian Child Welfare Program
(405) 275 - 3121**

**Working parents meeting
other requirements may qualify.**

Michigan (from page 8)

happened, say this fella killed other fella, mighta done it on purpose.... Family of one who got killed is (lined up) on one side. The one who done the killing and his family would be on the other side." One man stood between the families, recounted the crime, and acted as the intercessor indicating the amends the guilty person's family were willing to make. A longstemmed pipe was lit and passed to the victim's family. If they refused the pipe, the other family made a more substantial offering. "They pay whatever they had... maybe they give a horse or two or something like that. If the victim's family accepted the pipe, the matter was settled. If they did not, they must fight it out."

The Potawatomi resided near Green Bay, Wisconsin for many years and according to one Potawatomi interviewee, the tribe moved south from Wisconsin during the late 1600's, followed the lake shore and settled an area which included northern Illinois, Indiana, and Ohio, and southern Michigan as far north as the Grand River and eastward to Lake Huron. The Potawatomi fought with the Illinois over hunting territories and eventually forced them to move west, expanding Potawatomi territory southward to the Kankakee Marsh. Several interviewees said that the Miami were unable to get along with any of their neighbors and told of the unfriendly relationship between them and the Potawatomi. They pointed out that the Potawatomi were especially friendly with the Huron and Kickapoo.

An interviewee stated that the tribal structure of the Potawatomi closely resembled that of the Ottawa and Chippewa. They lived in small, family villages which contained from forty to one hundred families. Each village was named after the chief or head man, who was a relative of each family in the village. One man was recognized as the chief of all villages that made up the Potawatomi Nation. During the treaty-signing era, Leopold Pokagon was the recognized chief. He was succeeded by his son Simon Pokagon and eventually by his great-grandson Jewette Pokagon who died in 1977. Many names of the Potawatomi chiefs such as Wesaw, Morsaw, Topash, and White Pigeon, are still used as Potawatomi surnames today.

According to one Potawatomi, "The Indians believed the land was for everybody. This is one reason they got along good, at first, with the white people. They didn't know that they were going to come over here

in the hundreds of thousands, like they did.... The Indians were willing to share and share alike. Then greed got the best of the white people and they started forcing the Indians off their land." In 1833, the Potawatomi signed a treaty which ceded part of their territory to the United States. The document also contained an article which called for the Potawatomi's removal to Marrietta, Kansas. Most of the Potawatomi were not willing to leave their land and had to be moved forcibly. A missionary named McCoy convinced one band to go to the "land of milk and honey". "We're tricked by a white minister into coming to church on Sunday. Then the army surrounded the church. While the Indians stood there, they went over and burned their settlement to the ground. That happened right here, within about fifty, sixty miles from here, just over the Indiana border. This goes to show you just how rough those treaties was!"

"This group went to Kansas on a forced march. Of this group of Potawatomi who were shipped out to Kansas, like cattle, on freight cars or packed in wagons but the biggest share of them had to walk. The ones that didn't go, the ones that escaped, the Potawatomi (in Michigan) today are the descendants of those people. In 1833, that's when the big split was.... Since then they've had splits too. They got split about three ways. Some went to Iowa, and some to Oklahoma. Some came back, classified as undesirables. They weren't undesirables to us. We hid them. We did what we could for them.... The army, they were the ones that were chasing the Indians at the President's request. If they had caught them, they would have sent them back or put 'em in jail.... Not only were Indians forced off their land by armed forces, but they wiped out many Indian settlements... where they took trading goods, like blankets that's been inoculated with typhoid fever, scarlet fever, and small pox.... It was so quick and so thorough that Indians couldn't combat it.... Many settlements was completely wiped out." "Considering what has happened to the Indian people already existing under harsh conditions, then the white man came along and put the Indians at odds with one another. They had the Indians pretty well wiped out. Indians were savages and therefore should not be allowed to live. The only good Indian was a dead one! The Indian had quite a stone to throw in order to exist, but they done it! They not only existed all these years, they're getting stronger day by day!"

Ozetta (from page 7)

month. Everyday it would snow a little bit. We couldn't even get to Shawnee to buy anything. We had to walk.

We moved to the farm after that bad snowstorm. We moved to Shawnee. My husband had gone to work for the Agency out here. He was there about eight years, I believe. Three years the kids went to school out there. But before that, in 1915, I just had one baby and my husband and I worked. There used to be a school where the Agency is now. I cooked over there for the employees for several months. He was assistant farmer over there. We stayed there about 18 months, I think. We tried farming again. The school used to raise just about everything they ate. They had all these big hogs. They were beautiful things and then they all got the cholera. The whole kaboodle laid down and died! Oh! I never seen so much meat burned up. They had to burn it to keep it from spreading you know, to keep the cholera from spreading. That was awful to see. The main farmer was a young man named Turner and my husband was under him. He kept the boys busy. They just burned hogs there for days. Nothing could save them. My brothers and sisters all went to school over there at that time too. They were real young.

It was nice over there. The employees were all real nice. I was just young and I was cooking for these employees. When I started in I didn't have but three or four. The teachers ate over there. Then we had a new superintendent come in and the one that was there was transferred. It was a week or two before they got all this settled. But this family had 10 children that moved in there and it like to scared me to death. I had to cook for all of them! I wasn't too much on cooking, but they ate what I cooked. I guess it tasted alright. I was so nervous I didn't know which hand was up or anything. I wasn't scared of the kids, but the man was very precise. His name was O.J. Green. He was short and had red hair. A very stern looking man. I was kind of scared of him. He had the nicest family though. They had 10 children and you wouldn't know there was a kid on the place they were so well disciplined.

I don't ever remember being punished very much when I was growing up. I was always brought up to be obedient and I thought that was what I had to do, so I never really was punished.

I got one little switching from my mother and I needed it. We had thrashers coming in. Way back then, when I was little, when you thrashed the wheat you had to have it cut and had to have it shot. Then along come this thrasher and there was about 20 or 30 men to feed at mealtime. We were going to have to come in and give them supper when two girls came in from up the road. We had to walk up part way home with them. We stayed up there and we played and talked and giggled and done everything. When I got home, my mother was head over heels in work and mad as a wet hen. I just got a good switching. I knew I needed it. I knew I should have been home, but how was I going to get away from these girls? That's the only time that I remember I ever got a spanking. I needed it that time, though, and I knew it.

While my husband worked over there at the Agency, he was a Deputy U.S. Marshal. He looked after all the Indians. He went to all the dances. He was a peacemaker out there whenever they had their dances. He looked after bootleggers that sold whiskey and caught these old fellows

that made it. He did all that kind of stuff. He had five men working under him. They all went together as kind of a posse. One was named Greenfeather. One of them was Two Panthers. What else? There was something else. Oh, yes, a Snake. That was the men's names. It was all kind of a joke. Their names were these animals.

That was a busy time, too. Everybody was poor. These poor old farmers didn't have any way to get any money, I guess. They really needed to make some whiskey or do something, you know, to get groceries and things. The Indians knew right where to go get it. So it was Pop's duty to catch these bootleggers. He caught a lot of them. He was also on the Business Committee of the Citizen Band Potawatomi for, I don't know how many years, seven or eight. It must have been in about the 1940's or 50's. I had two sons serve on the Committee. Raymond was the Chairman of the Business Committee. What year was he? '74 and '75 I think. Then after that, my son Gerald was elected. He served as Administrator and Chairman, and then they decided that he made too much money! (Editor's Note: Since the time of this interview Ozetta's son, Kenneth, was elected Secretary Treasurer of the tribe. Chairman John Barrett is her grandson.)

My father was in tribal politics along in the 1940's. I forgot what date. In fact, I never did keep track of it. Raymond was Honorary Chief till he died in 1981, two years ago. So we've been mixed up in Indian politics a long time. My dad went to Washington on business for the tribe in 1911.

My husband was a Potawatomi Indian. He was about one-half. We've been mixed up in this Potawatomi business for a long time, for many years.

My father was born in St. Mary's, Kansas. His folks came down. You know the Potawatomi used to live up around the Great Lakes. They were shoved out and come on down. His folks and my folks and all of them, I guess, were in that bunch that came to Oklahoma. Only the Prairie Band settled in Kansas. And this Potawatomi band come on down here. I mean this Citizen Band.

My husband was on the Business Committee when Frank Wano was the Hereditary Chief. I think there's still a Wano that's chief. Then Raymond was elected Honorary Chief when Mr. Wano moved away and we didn't have a chief in this... what do you call it? Locality? No, that isn't it. But anyway, while he was gone Raymond was elected honorary. He served there till he died.

I had five sons-in-law, four sons and a daughter in the military. I had two in the Navy, two in the Air Force. Kathleen and Gerald were in the Air Force and she was a WAC. Then the sons-in-law were in Germany and in the Pacific. While all the kids were gone to war, my husband was a guard at Tinker Field. My oldest son just has one hand and he worked in the shipyards. So we all done our part. I stayed home and worried! I didn't worry too much about the war, but when the telephone would ring in the night, I'd just have cold chills. I didn't know what it was going to be. I never got a bad telephone call though. They all came back, safe and sound. So I think I was blessed that way. In fact, I've been blessed a lot of ways in my life.